

THE BAPTIST.

\$2.00 IN ADVANCE.

JACKSON, MISSISSIPPI, OCTOBER 15, 1903.

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Pearl Leaf Association.

This body met with the Leaf River Church, on Oct. 10, 1903. The old custom of reading letters from the churches, which has its advantages, with possibly more disadvantages, was followed. The wishes of the older ones are not to be treated lightly, but manifestly better business methods demand the abolition of this time honored custom. The time was when there was no great rush to get through with the little business that was transacted; but new conditions and new business methods together with a large increase in the amount of business done suggest very strongly the importance of changing some of customs. Most of the associations omit the reading of the letters.

The church building is a very large one, bearing every mark of being well kept. It is located in a thickly settled community of prosperous people, about 9 miles east of Collins. Rev. J. W. Steen, a student at Mississippi College, is the popular young pastor. This body is comparatively young, being in its twentieth session, and bears indications of vigor and prosperity.

Rev. Estes Bass was the appointee to preach the associational sermon. At the hour, he treated the large audience to a vigorous and well-studied discourse on Dan. 2:44—the five kingdoms typified by the imagery of Nebuchadnezer's dream.

After an intermission of an hour for dinner, the association re-convened and re-elected Rev. J. E. Davis, moderator, G. H. Pond, clerk, W. J. Hamilton, treasurer. These brethren have served acceptably for several years.

Among the visiting ministers present were R. Drummond, J. L. Johnson, J. R. Carter, A. V. Rowe and the editor of the THE BAPTIST. Brother Carter received pledges and cash for over \$100.00 for the Orphanage, and was in every way encouraged in his work.

THE BAPTIST received every courtesy that could have been given; and it also received many new subscriptions and renewals. On Sunday Dr. Johnson delivered a inspiring address on education. There was preaching on the Lord's day by A. V. Rowe, J. R. Carter and the writer. As we could not remain over Monday, we took passage in a surry with Bro. J. E. Byrd, and after a drive of 18 miles reached Mt. Olive and spent an hour in the home of Bro. Byrd.

The Sunday-school address Sunday morning by Bro. Byrd was as good as the best. Upon the whole the meeting was a good one. All the speeches looked to the enlargement of the mission work as well as every other line of work. We spent a pleasant night in the home of Bro. J. N. Welch,

This historic body met Friday and Saturday with the Utica Church. The attendance was better than usual, and the interest increased from the first to the very last session.

Rev. J. R. Carter conducted devotional exercises, and the association got down to business at once. That useless and perfunctory performance, known as the reading of the letters, was dispensed with, by having all the letters brought forward and the clerk reading a list of the delegates from the letters, the time consumed not being more than fifteen minutes. The body organized by the election of Brethren Puer-year, moderator, J. S. Riser, clerk and W. T. Ratliff, treasurer. Before noon of the first day, the body had organized, arranged all "correspondents" and heard two or three reports.

THE BAPTIST representative was shown every possible kindness on the floor and off it. They did not wait for him to "canvas" them for the paper; but just came right up and volunteered their subscriptions like the good people they are, without any "ifs," "ands," "buts" or any such things. A digest of the letters showed that all the churches had Sunday-schools but four; all had had baptisms but four; all had increased their contributions to missions and some had raised their pastor's salary.

The associational sermon was preached by Pastor W. J. Derrick of Yazoo City, on the great mission text in Roman 1:14; and those who heard it, said it was a grand, good sermon, just such as the bishop is in the habit of preaching.

After the report on sustentation was read, the brethren let their money do their talking, and took up a collection of \$14.25. Everything passed off beautifully and harmoniously. Even the following resolution was passed in the very-best spirit, a delegate from the Calvary Church, seconding the motion to adopt it:

"WHEREAS, Current rumors of disorder in the Calvary Church of Vicksburg, in their present pastoral relation make it necessary for the fellowship and county of our churches that investigation of the rumors be made and reported to this association. Therefore,

Resolved, That, a committee of five, with Elder C. L. Lewis as chairman, be appointed by the moderator to inquire into this alleged disorder, and make such recommendations to the association as seem to be best in the premises for the welfare of this church and of the Central Association."

The committee retired and brought in the following report:

"We, your committee appointed to in-

vestigate the reported disorder in Calvary Church, recommend that Calvary Church call a council of not less than two members from each of nine churches of the Central Association to investigate the standing of Dr. Hutchinson as a Baptist minister at as early a date as practicable.

"Chas. L. Lewis, J. H. Whitfield, P. I. Lipsey, Z. T. Leavell, H. T. Lewis, committee."

The hospitality of the Utica people will be hard to equal and impossible to surpass.

A large table was spread under the trees, set with plates, spoons, cups and saucers and loaded down with the best eatables of the land. It was more like a wedding table than anything that our eyes ever beheld—it was good to be there! And no doubt the gracious hospitality of the people had much to do with the harmonious deliberations of the association. Our stay was in the hospitable home of Brother and Sister Latimer.

The next meeting will be held with the Bethesda church, Hinds county; although some of us doubtless wanted to meet permanently at Utica.

The Utica church house is about the prettiest we have ever seen, and was built with an eye to comfort and serviceableness both. It will be difficult in the future to have a better session of the Central association than the one just held at Utica.

As has been several times announced, this body meets with the First Church,

Meridian, Dr. R. A. Venable, pastor, on Nov. 10, 11, 12th. The key word for the meetings is the most interesting and most important that could have been selected had the committee worked on it for a thousand years or more—"Soul-winning"!

It is to be discussed for two days and nights by some of the best men who can be had in our State, in addition to such men as L. O. Dawsom, of Alabama, Dr. McGlothlin, of the Seminary and Dr. Calley of the B. Y. P. U., of America. Every pastor and Christian worker in Mississippi ought to be present. We ought to have one thousand people present besides the Meridian people. Dr. Venable and his good people are arranging a grand reception for us on Monday night before the Convention convenes Tuesday morning, where we can meet, shake hands, get acquainted and meet committees so as to have everything in readiness for the opening. Let's all be there for the reception and all. Work up a good delegation and send your name at once to Dr. R. A. Venable,

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J. J. BAIL, EDITOR AND MANAGER.

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Unconverted Church Membership.

The older readers of THE BAPTIST, readily recall a discussion, that waxed hot and bitter, in this State, the bone of which contention was, as to whether or not Methodists gave countenance to the reception of unconverted people in their churches. It was charged that they did, and most vehemently denied that they did not. In looking over our exchanges last week, we find in the Christian Advocate, Nashville, Tenn., "General Organ of the Methodist Episcopal Church South," a communication from a very popular Methodist preacher, Mr. Hicks M. Ellis, which sets the matter at rest, beyond controversy so far as we are concerned at least. He advocates coming into the church of unconverted people; thinks it is creditable for churches to have a goodly number of unconverted members on hand all the time; that the church that does have them is to be congratulated, even though the unsaved members should become very numerous, and that it is only when they hold the balance of power and use it, that they "become a reproach." But it is time to let this advocate of unconverted church membership, speak for himself. Here is what he says—and the first paragraphs of his article are given in full so as to make it possible any misunderstanding of his position:

"Every church now is easily divisible into two classes: Saved and Unsaved. But certainly the goal toward which all should aim is the salvation of every member. I need to think this ideal was to be reached by the passing process, but a little growth in grace and common sense has brought me to the better way: The working up of the raw material of the second class into the finished product of the first. This is just the point at which many of our churches are falling.

It is no discredit to a church that there are unsaved persons among its members. Indeed it is very much to be desired that these shall seek association, its guid-

ance, its loving help, and the Church is to be congratulated where such is the case. But whether the relation is to be mutually helpful or hurtful depends altogether on which class is regnant and wields the potent influence. Only when the logical and divine order is reversed, and the power is held, the policy formed, and the activities directed by the unsaved has the association become a reproach. When this is the case it is only by assumption on the part of the organization and courtesy on the part of others that the name "Church" is used.

But this is not the normal nor usual condition. *The unsaved may become very numerous in a Church, but they have come in such spirit and so feel their deficiencies that they shrink from responsibilities for which they are consciously so unworthy.* Only when they have been led to join because of improper persuasions or come with unworthy motives do they attempt to assume control. Thus in the conscience is found the chief human means of preserving the right balance of power. *But what are the saved doing for the unsaved membership? This is the prime question.* The unsaved come to us seeking such guidance and help as will enable them finally to take their places among the saved. Are the saved doing anything to achieve this happy end? Do they feel the burden of responsibility, the real obligation the relation entails? Do they remember that these seek their loving guardianship? Have they forgotten that the first messages of the gospel were to the "lost sheep of the house of Israel," or Paul's repeated—"The Jew first?"

Be it further said that there was no editorial dissent from the view herein expressed, neither is there dissent this week, from which it may not be unfair to assume that this view is current throughout Southern Methodism. Of course Baptists everywhere dissent. There is not a Baptist in the world, ignorant or learned, who would agree with it; not because it is the expression of a Methodist, but because it is without any Bible foundation. Everywhere in the Scriptures those who were baptized, first believed. The instructions to those who went out to preach were to disciple, or teach, and then baptize, those who believed. Hence, on the day of Pentecost, we read, as it might be expected that we would that "they who gladly received the word were baptized," and so on throughout all the realm of Scripture, it is the same way, from which it is absolutely wrong to depart at any time, for any reason whatsoever. As salvation nowhere comes from having joined a church, or having the ordinances administered, it is a perversion of the Scriptures for one to insist upon them before he has accepted Christ. Joining a church is not taking "the first step" towards Christ; rather one must come to Christ before he comes to the church. An unconverted person in the church is not nearer to Christ than an unconverted person out of the church—he may be much further off. The Bible has it down right, and we are certain to make

no mistake with a sinner, when we first point him to Christ, and then to the church. That is the divine rule to which all must adhere to be right.

"Practical Evangelism."

Our wide awake cotemporary, The Standard of Chicago, is putting forth a worthy effort to arouse the churches of the great northwest on the subject of evangelism. It practically gave itself up, in its last issue, to this cause. In addition to its two editorial pages, it had more than seven pages of contributed matter, from the best preachers of the land.

Dr. Ashmore writes upon "The Lost Art of Evangelism," which if not "lost," he says, has "become a very disused art." The reason for this lies in the fact that the churches some years back demanded of the theological seminaries that they send out "pastors," which has been done to the neglect of "evangelists." The churches further contributed their share to the "secondariness" of evangelism by demanding preachers who could and would "draw" the crowds, rather than those who would have the crowds repent of their sins.

Dr. R. S. MacArthur writes on "Evangelism in the City Family Church." He says that the preacher cannot make the appeal to his hearers that was made so near back as twenty-five years ago, for the reason that the line between the saint and the sinner, the converted and the unconverted, the professor and the non-professor, is not as distinct as it once was; that the world is doing a great deal of work, now that was regarded "Christian" some years ago—in short, the world now is doing more "Christian work," than some churches did then, which discounts the evangelist's appeal to the world, he thinks. Our chief reliance must be upon the children, for "one time of the effort necessary to lead a man or a woman to Christ will sometimes lead several children" to Him.

Rev. George E. Burlingame writes on "The Best Evangelistic Methods for the Country Church." He thinks the country districts are lacking in the "evangelistic spirit," that the church being the "natural social center of the community" hinders evangelism; that the "intimacy of relationship"—too many kin-folks to go to see—hinders the work of soul-saving; that the country "pastor" is a failure on account of the scattered condition of his membership; and last, best not least, the "annual protracted meeting" is a great hindrance, creating the impression that the work cannot be done only once a year. As to the methods, things that will help are summed up to be: The Seminars and colleges giving more instruction in soul-saving theology than they are now doing in some other kind; that the "visiting brother" preach from Acts 9:31; Luke 19:10, or 1 Tim. 1:15, instead of his "sugar stick" on "church succession," or "The Baptist Principle," and that an editor can do much to rectify the evils now making away with the revival spirit in

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our churches, by writing on soul-saving themes.

Dr. J. M. Conly writes on "The Best Evangelistic Methods for the City Mission Church," laying emphasis upon the pastor's part, the Sunday-school's part, the Young People's part, the place of meeting, with special attention to the night services.

Dr. A. C. Dixon tells about "Evangelism in a Down Town Church," and caps the climax, squares the circle, or almost any other absurd thing one can think of, by suggesting that, as there is most likely to be a "theater" close by the church, that the church abandon its house of worship, on Sunday night, and take up its abode in a theater building; and too, when one is just as close to the "center" of things as the other. If this be true, let's build no more churches, just rent theater buildings. As the down town church is supported in its congregation from the hotels he indulges usual talk about visiting the hotels and giving a personal invitation, which is all good and very good, but as old as the days of evangelism itself, when Andrew went after his brother and brought him to Christ, only it is not told half so well as when John first spoke about how to do it.

Rev. Emil M. Martinson, tells of "The Method of Evangelism in a Village Church." In the city the trouble is to get a crowd, but in the village church the crowd is the chief draw-back. Everybody goes, and nobody takes any special trouble to be responsible for the work. With him, everything depends upon "the preparation" that has been made—advertise the meetings, have good music, have cottage prayer meetings beforehand, and concentrate everything upon the work—all of which is very tame, and very good, and very much in vogue all over the country.

The above is a brief summary of what these eminent brethren, each an expert in his own field, have to say for the cause of "Practical Evangelism," and after one has read it, he finds that he comes out right where he went in, not knowing just what to do in the way of "methods." The best thing to do is to pray earnestly, select a good time, preach the gospel that tells about sin, hell and how to escape therefrom; about Jesus Christ and how to win his approval and favor, and just keep this up for a few days, crying unto God for all needed grace, and in due time, you will have folks calling on you to tell them whether or not they are saved, and all about it. The best method sometimes and many a time, is where all "method" is conspicuous for its absence. Just meet, sing, preach, wait upon the Lord, watch for a good time to speak to the unconverted and then speak the message of God, and the Lord will do the rest—you will have a great meeting.

Notes and Comments.

Dr. I. L. Peebles says in last week's Christian Advocate, "I have been in the itineracy over twenty-five years, and although I have taken hundreds of people

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into our church by baptism, I have never immersed one. This is richness for you indeed! How can a man baptize hundreds and not immerse one?" The "types" must have made a mistake in the good Doctor's writing; for, if he baptizes a man, he immerses him, else he does not baptize him. If our Methodist brethren don't like to use the word "sprinkle," why don't they use the word "rantize," that is the Greek word for it.

Mr. Bryan's open letter to the New York Evening Post, on the race question, is by far the most sensible thing that has come from the north on that subject yet. As it is a matter of general interest, we will give it space next week.

Dr. Edward Judson will go to the chair of Homiletics, in the University of Chicago; and many have already begun to wonder what his great church will do, as there is no man left among us that can fill his place. That is just what they said about "Tremont Temple," when Dr. Loring went away, and they have not found anybody who wanted to try the job yet. Now we believe that if these large, overgrown, institutional monstrosities, called churches are of God's ordaining, he has more than one man who can carry them on. It is absurd to think otherwise.

Dr. Boswell says "If Bro. Bailey will tell his readers how many persons John baptized, and how long he exercised his ministry, the readers of THE BAPTIST can make a calculation for themselves as to the length of time required for him to do the work." Excuse us Doctor, but our Bible does not give the number—it only says that he immersed so many as came unto him. But as to the matter of time, that was ample time to do what God says he did do—immerse them. If he did not have time to immerse them all, he could not have sprinkled them either, since it requires about as much time to do the one as the other.

The Missionary Union gives out the following statement: "For reasons recognized as conclusive by the executive committee of the Missionary Union, and also acknowledged as such by Mr. Ucraft himself his relations with the missionary Union have been terminated by the executive committee, and his engagements for the Union cancelled." What's the matter now? Why not give the reason for this action? The Missionary Union would not do wrong, neither would Mr. Ucraft concur with them that they had done right in doing him wrong; so give the facts just as they are. Whatever the cause, the friends of missions will be deeply pained at the necessity of this action. Mr. Ucraft has been regarded as one of the best missionaries that our Northern brethren had in China.

A move is on foot to build a fine large house of worship for the First Baptist Church, at Hot Springs, Ark. Not only is

all Arkansas interested in it, but the effort is now making headway to have all the Baptists of America to lend a helping hand. We have a letter stating that pastor Amis is now in Mississippi soliciting aid. The letter also advised us, if we did not approve the scheme, to "keep your mouth shut, until you see pastor Amis." Now, Pastor Amis is a mighty fine fellow, and we hope he will get him a good house; but we believe that it is doing an injustice to the other Baptist church at Hot Springs, to give all the money to the First Church. If the Second Church is to continue in existence, give it a chance to live also. Don't give the first born all you have—divide it. Instead of building one a "gorgeous temple," build them both a good substantial house. Give the "little sister" a chance to live also, or kill her outright.

Liberty Baptist Association.

Liberty Association held its sixty-fourth annual session with Center Ridge Baptist Church, thirteen miles east of Shubuta, from October 3 to 5, 1903. Saturday was taken up in the organization and the introductory sermon. J. W. Ellis was re-elected moderator and W. W. Slay clerk and treasurer.

At 11 o'clock the introductory sermon was preached by J. W. Ellis.

On Sunday morning, 10 a. m., the report on Sunday Schools was read and discussed. At 11 o'clock the moderator preached in the church house and A. H. Miller in the school building the same hour. Collection for missions amounting to \$9. At 2:30 p. m. preaching by B. E. Lucas. Collection for the Orphanage \$7.

Called to order by the moderator at 9:30 Monday morning. The writer took Dr. Hackett out on Monday in time for the opening. Nearly all the forenoon was consumed in the discussion of the report on Temperance.

Reports on Foreign, Home and State Missions were read and discussed together. Dinner on the ground, or, "on the table and the table on the ground." Report on Publications recommended THE BAPTIST as being the paper that should be taken, paid for and read by every Baptist family in the State. Reports read and discussed on Ministerial Education, Orphanage, Sustentation and Colportage. Resolution was adopted to have committee to report on Woman's Work at the next session of the body.

The Association is composed of fourteen churches with a membership of 978. All but one church was represented by delegates, some of them as many as five delegates. They raised for all purposes the past year \$179.78, about double last year's contributions, and they want to double this year's contributions next year. If they enlist the women as they propose to do they will more than do so. Corresponding messengers from the Chickasaw Association: J. A. Hackett, Jno. M. Carmichael, Jacob Sumrall and your scribe. From Antioch: R. B. Kenedy. Mt. Pisgah: A. L. Lindly.

The next session is to be held with Elam Baptist Church, Clarke county, B. E. Lucas to preach the introductory sermon. W. H. PATTON, October 5th, 1903.

The Sunday School.

There is much in a name. Words have a meaning. I like the name Sunday School. A school is a place where something is taught. Sunday states the time and indicates what is recognized as the Lord's Day, to be spent in His service. The Sabbath was the Jewish day of rest simply—have a rest, perhaps, to the synagogue. On the other hand, the Lord's Day is the Christian's aggressive religious work.

The more I consider the matter, the deeper are my convictions of the supreme importance of the Sunday School work. Churches cannot convert the world solely from the pulpit; it is evident that everybody will not go to the houses of worship—indeed many do not. It is the duty of the pulpit to instruct the pew—the pastor to lead his people. As a preacher he should declare the gospel everywhere; as a minister, visit his flock.

That the mission of the church is to conquer the world for Christ is too often ignored, and all Christian labors turned over to the preacher. Yet the New Testament plainly teaches that every regenerated soul has a gift and is under obligation to exercise it for the promotion of the Savior's cause. In the Sunday School work there is room and opportunity for all to find employment.

While I magnify the Sunday School, I by no means neglect the preaching—the preacher should be the pastor of the Sunday School. No department of the church work is more far-reaching and more prolific of good results. It is found that nearly ninety per cent of the additions to our churches, in these latter days, come through the Sunday Schools.

Baptists are drifting into ritualistic ideas and so-called social life. They are giving way to fashion and reaching after popularity—among temple worship, and contending for the claimed "no harms" of card playing, dancing and theater going. Their argument is "some professing Christians do worse things." But God's Word says: "Every man shall give account of himself unto God."

L. A. DUNCAN.

Some Meetings.

HOLL SPRING, MARION COUNTY.

The meeting began here Saturday before the third Lord's day in July, and continued six days, the writer doing the preaching. Results: 1 accessions, 10 for baptism, 2 by letter, and 2 restoration. At the close of the meeting Pastor Justice who has done good work here, having resigned to attend school. The church called the writer for the remainder of this year.

MILLOH, MARION COUNTY.

Here W. A. Hewitt, of Columbia, held forth the Word of Truth, after Saturday. We began Saturday before the second Sunday in August, and closed Tuesday following. Results: 2 by letter, and church greatly helped.

IMMOVABLE

We began here Sunday before, the fifth

Sunday in August with Brethren Bryant and Williams to do the preaching, the most of which Bro. Williams did, and as he always does, he did it with power. Results, 5 for baptism, 2 by letter, and church greatly strengthened.

WILLIAMSBURG.

Our meeting here began Saturday before the third Sunday in September with Bro. L. D. Posey, of Mt. Carmel, to do the preaching, which I am told was well done. I did not attend the meeting here (except Saturday) on account of sickness in my family. The meeting closed Friday with 2 by baptism and 1 by letter.

During the meeting Bro. Posey was assisted by Bro. T. D. Bush, of Collins, in the ordination of Deacons Luther Thompson and Robert Duckworth.

May God's richest blessings rest upon THE BAPTIST and its readers. Brethren, the paper has always been good, but it gets better and still better.

ESTES BASS.

Revival Meetings.

The meeting at Coilo began on the fourth Sabbath in July. Bro. Madison Flowers, a graduate from Clinton, who has labored under many difficulties, did all the preaching. The preacher was modest, self-distrusting and humble. The attendance was large and serious. The preaching was scriptural, earnest and full of sympathy. The preacher reminded me of a young swimmer who stayed close to the shore. The people listened to the fundamental truths presented in a conversational tone. Nearly all propositions were avoided. Six were added by experience and baptism. Bro. Flowers assisted later at Williams' School, an arm of Coilo Church. The interest was even more intense. About the same number were baptized. Both meetings were closed too soon. Bro. Flowers has entered the Seminary.

NORTH CARROLLTON.

Bro. Donnel Allen, a graduate from Clinton and the Seminary, did the preaching. Bro. Allen, in spite of his youth and size, impresses one as having a strong personality. His sermons took a wide range. He is logical and clear, confining himself well to his theme. The labor bestowed upon him in Clinton and Louisville was not misapplied. The house was well filled. Bro. Allen made no proposition. He extended an opportunity for membership at each service, after setting forth the evidences of the new life. A number joined by letter and 8 by baptism.

DUCK HILL.

Bro. C. T. Kincannon, of Lexington, conducted the services for a week. He is about 37 years old, modest and reserved, yet well equipped. Sitting at his feet you rather feel than see the power of the Seminary. His preaching is altogether practical. His texts are well selected for practical impressions. You are impressed that he either has unusual gifts for revival work, or has sat at the feet of some good revivalist. His preaching is not sensation-

al or startling, but it takes hold of the people. They listen and feel. There were ten or more baptisms and more than thirty professions. The meeting closed too soon. The writer is profoundly thankful that he has been associated by these dear young men of growing usefulness.

J. H. CASON.

Carrollton.

From Moss Point.

As some of your readers doubtless know, I began my work here as pastor 1st Sunday in July. We hope as the fall opens up the work will take on new life. It has been right hard to reach the people and get them out to church. The former pastor, R. L. Mitchell, now of Alabama, left the work sometime in March, so the church was pastorless for near four months. The present pastor beginning in the hottest part of the summer has not been able to get the work as fully in hand as he hopes to in the near future.

Three have joined the church by letter and one by experience and baptism; we trust an earnest of the future.

Our church made an offering for Foreign Missions last Sunday. We will round up with fifty or more dollars.

We expect to begin our meeting 2nd Sunday in November. M. K. Thornton of Starkville, will be with us and do the preaching.

We trust the Lord has great blessings in store for his coming.

Yours in the work,

C. M. MORRIS.

Chester Association.

This body met with the Spring Hill Church on Saturday Oct. 3, 1903. Rev. H. H. Fancher was reelected moderator, and S. B. Dobbs clerk. It is composed of a large number of churches—about 32, and has a membership of nearly 3,000. A veritable giant in numbers and material strength; and if utilized for the glory of our Lord and the extension of His kingdom what a gracious harvest there would be! But it is a sleeping giant! Less than \$200 represents the offerings of these churches for the world's evangelization. And yet these are a good people who love their Lord and His cause; but who have not yet entered the fellowship of His sufferings. Some day the dear Master will touch the hearts of His servants and then will they go out to gather sheaves for His coming. May the day hasten, when all His people shall awaken to their opportunities!

The Sabbath was devoted to the preaching and the consideration of Sunday-school and mission work. The writer preached in the house at 11 o'clock, and D. B. Allen in the grove. Landrum Leavell was present on Sabbath and gave us one of his earnest talks on Sunday-school work.

In the afternoon the subject of missions was discussed with great earnestness, and it is hoped, effectiveness. A collection was taken at the preaching service for the Orphanage and after the discussion of the

subject of missions a voluntary offering was made for missions. The amounts are not known by the writer.

It is regretted that the names of the ministers present cannot be given. There were some visiting brethren from the nearby associations but their names cannot be recalled.

The tramp begs pardon for this direliction and promises to do better next time. Owing to the fact that the Deer Creek association convened with the Inverness church on Tuesday he had to hurry away on Monday morning and so could not enjoy the business meeting. THE BAPTIST does not go into as many of the homes of this people as it ought, which largely accounts for their lack of zeal in the cause of missions. How great is the pity!

O. M. LUCAS.

The Deer Creek Association.

Convened with the Inverness (Leona) Baptist church on Tuesday Oct. 6th. Bro. W. M. Burr was reelected moderator, and Bro. E. T. Moberly was reelected clerk. The annual sermon was preached by Bro. J. R. Hughes. The sermon was well received. The resident ministers present were W. M. Burr, H. F. Sproles, J. R. G. Hewlett, J. E. Watts, W. R. Cooper, E. T. Moberly, L. F. Gregory, Pastor Borum, of Greenville and Pastor Turner of Skene, and Pastor Morgan of Shaw. Quite a number of active laymen were present and did good service.

The reports of committees were good and most of them elicited warm discussion. All the reports on missions were read and discussed jointly, a number of brethren participating. The absence of Bro. Rowe was noted and his earnest pleading for enlargement was missed. But the old Deer Creek takes no backward steps. The Delta for Christ and the world subdued to His peaceful reign is her ambition.

The body laid aside its business proceedings at 11:30 to listen to a most excellent sermon by Bro. Borum on The Second Coming of Christ. The sermon was greatly enjoyed by the congregation all were most favorably impressed with the new bishop of the Greenville church. The attendance was not so large as was expected but what was lacking in numbers was made up in quality.

The next meeting will be held with the Hollendale church beginning on Tuesday before 2nd Sabbath in October 1904, 10 o'clock.

O. M. LUCAS.

A Good Meeting at Ashland.

On Monday night after the 3rd Sunday in September the writer began a meeting with the Baptist Church at Ashland, Benton county, Miss. Prof. J. A. Bell was present to lead in the singing. It is but justice to Bro. Bell to say that the success of the meeting was due largely to the way he conducted the singing and to his earnest words and prayers. He is beyond all question the best gospel singer in Mississippi.

From the very first service the Holy Spirit was with us in great power. Many of the members of the church were anxious for a revival and so expressed themselves in their prayers and in their requests for prayers for their friends and themselves. The meeting continued for one week. There were six conversions and four additions to the Church.

The church was without a pastor, Bro. J. R. Carter having resigned to take charge of the Orphanage at Jackson. At the last service the church in conference called Bro. Wilson, of Blue Mountain, as pastor for another year. May the blessings of God rest upon pastor and people. Many of them have been my friends ever since I entered the ministry. It was a pleasure indeed to preach to Bro. Gillian, the man of God who baptized me according to the Bible way. With such men as Bro. Lowrey and Bro. Byrd any pastor may well be proud.

Respectfully,

J. R. NUTT.

Convention Board Meeting.

There will be a meeting of the Convention Board held in the Mission Rooms of the First Baptist Church, Jackson, on Tuesday, Nov. 17. Let all members of the Board take notice.

Z. T. LEAVELL, Sec'y.

Associational Minutes Wanted.

Will the clerks please send me copies as soon as they are published? Please so do brethren and greatly oblige your statistical secretary.

S. G. COOPER.

Canton, Miss.

Notice.

BRO. BAILEY:

I got \$7.00 for you at the Lawrence County Association, from four persons, whose names I have lost—three for \$2.00 each and one for one dollar. Two subscribers gave Vixen as their postoffice; the other two I do not remember. Publish this and you will get their names.

JOHN L. JOHNSON.

Magnolia.

DEAR BRO. BAILEY:

The meeting at Magnolia began September 27th, and continued nine days. Bro. R. A. Cohron was with us and did the preaching. Good congregations—clear, strong, gospel preaching—fifteen added to the membership.

J. E. THIGPEN.

Oct. 7th 1903.

Home Missions.

We have had a good week here in the interest of Home Missions. The good women of all the churches in this association have contributed largely and met here last Tuesday to pack a box of clothing for the family of one of our Frontier Missionaries. It was a happy day for these workers and for our church that entertained them. A magnificent box was sent and a united prayer goes with it, that God will bless

our missionary at the front. The Spirit of Christian fellowship was sweet and an effort to spread the gospel apparent. The box was valued at \$252.00 and was easily worth it. We of the Crystal Springs church have just sent Bro. Rowe a check for \$150.00 for Home Missions an increase over our contribution of last year of 30 per cent. In addition to this our ladies gave \$52.55 toward the box, making our contribution for Home Missions \$202.55. We are grateful to God for what he is helping us to do. Our Convention asked us to move forward in an endeavor to raise in this State for Home Missions \$10,000.00 this year, we asked God to help us do a part of it for his glory and all of us rejoice to have been enabled to make some progress toward it.

W. E. ELLIS.

Crystal Springs, Oct. 12.

We call the attention of our readers this week to the fact that J. W. Patton, of this city, bought out the interest of Mr. White in the music business formerly known as Patton & White, some time ago, and will continue same at their old stand in this city. Mr. Patton was the original owner of this business before Mr. White entered it, and is thoroughly acquainted with all its details as well as the wants and requirements of his friends and patrons. We can say without fear of ever having to retract the statement that Mr. Patton will never leave anything undone which will please those who trade with him. We therefore bespeak for him a goodly share of the patronage of our readers. When wanting anything in the music line write to him for catalogues and prices.

Am I a Christian?

For a long time I worried myself with the above question, and tried to work it out with mathematical precision; but I decided long ago that it was not the best way to spend my time. I measured myself by myself, but found no solution to the perplexing question. I wonder if any reader of THE BAPTIST is having a like experience. If so, my brother, you are measuring yourself by the wrong standard. You have no righteousness of your own to commend you. No wonder you are gloomy and depressed about your condition. No wonder you have painful doubts and forebodings. Oh, how easy it is for Christians, even, to forget that it is the imputed righteousness of Christ instead of their own. Brother, if this is the mistake you are making, please allow me to make a suggestion: First, quit asking yourself the question, "Am I a Christian?" and direct your thoughts to Christ; open your heart and let Him come in and fill you with Himself; settle the matter that He loves you, and you will not be long in determining that you love Him, for it is a rule that works both ways. What is religion anyway, but a sense of ill-desert followed by the all conquering love of Christ filling the soul?

"Jesus loves me and I know I love Him. Love brought Him down my poor soul to redeem. Yes, it was love made Him die on the tree. Oh, I am certain that Jesus loves me."

S. S. JACOB.

Little Candles.

We are little candles that burn and shine, and Jesus has us shine with a clear, pure light, you in your little corner, and I in mine, so that other seeing our good works will glorify Him. As we burn on and on we become less and less until our light is extinguished, in a moment it goes out and God takes the burnt remains and creates a gem in His Son's realm.

We have so many opportunities to shine, sometimes by only speaking a kind word. "A word spoken in due season how good is it." These are the golden moments in the lives of the sternest and hardest men, and possibly on little words might cause some one to light his candle for Christ, and until the leaves of the judgment book unfold we will not know how many candles that one little word has lighted. Sometimes it seems that our words fall as in winter the snowflakes fall in some lone nest from which the birds have departed, but they are not wasted, they enrich not the heart of another, as waters returning back to their spring shall fill it full of refreshment. We should never lose an opportunity of speaking a kind word, as Colinsworth never saw a vacant place in his estate, but he planted an acorn in it, an acorn costs nothing, but it may sprout into a fine piece of timber.

We can shine by doing good deeds, remembering that every charitable act is a stepping stone to heaven. Sometimes by only putting away the thorns that hid beneath the flowers, along someone's path, and by so doing we shall fill their lives with music, and care shall silently melt away.

Sometimes we can shine through prayer, there are moments when prayer more effective may be than words ever spoken.

Often we can shine simply by smiling, inner sunshine warms not only the heart of its owner, but all who come in contact with it. Happy notwithstanding "all the ills that flesh is heir to" would this world be if each one of us would seek as we pass onward through life for opportunities of gladdening the hearts of our fellowmen.

Sometimes for some trivial reason we will say that it is not worth while to shine today, but we should remember that whatever adds in even the smallest way to the world, is worth while.

Sometimes we say I am sad myself, and how can I shine, remember again constant activity in endeavoring to make others happy is one of the surest ways to make ourselves so. We should follow the example of Mrs. Wiggs on the Cabbage Patch, and put all our worries in the bottom of our hearts and put on the lid and smile.

We should not say that we cannot shine for every one has in his power as he passes along his life-path, either to shed a ray of sunshine on that of his fellowmen, or to darken it by his shade.

There are candles which like the night-blooming cereus are closed against the glare of every day life, and shine only in shade and solitude, and few see their light, but Jesus does, and they have caused one tear the less, or one smile the more they

have not shined in vain. We should not become discouraged if some one's light seems brighter than ours because they do more good perhaps, more of sin, and want and sorrow passed their corner than did ours. This world is a hive, you know it is said, whose bees are men, and some fill cells with bitter bread while others gather sweetest honey, yet each alike his duty does.

There is only one thing should concern us,
To find just the task that is ours.
And then having found it do it,
With all our God-given powers.

If we find a brother whose light has almost been extinguished by the wind of the world we should fan the remaining spark and possibly it will kindle again. Often instead of fanning the remaining spark, we extinguish it by some unkind word or act. In this as in all things in word or deed, there is only one rule to be followed: "Whatsoever ye would that men should do to you do ye even so to them."

When we pass from earth away, let us leave behind us traces of our light, so that some heart may be the better for our life. Let us shine till the last beam fades, fadeth to be rekindled on the altar of eternity. The golden beams from such a candle, and the silken cords of love, twisted together will draw men on with a sweet violence, whether they will or no. We know not at what moment the Lord shall extinguish our light, and let us shine as brightly as we can, for blessed will be those whom He shall find shining when He cometh.

M. L. R. HIGDON.

What Is the Harm in the Ball?

II.

As the Bible does not condemn craps shooting, card playing or gambling, by name, so dancing and other social vices are condemned in principle and spirit. In Gallations v. 19, 20, 21, reveling stands in a class with "Adultery, fornication, uncleanness . . . wrath, strife, seditions, heresies, envying, murder, drunkenness, (reveling) and such like." If dancing is an innocent pastime or a healthful recreation, the Holy Spirit would not class it with murder and drunkenness.

SYLLOGISM.

1. Reveling is condemned in the Bible.
2. Dancing is reveling.
3. Therefore dancing is condemned in the Bible.

The Greek word, *Komos*, translates "reveling" in this text, includes dancing. *Komos*, a jovial festivity, with music and dancing, a revel.—Liddell and Scott.

SYLLOGISM.

1. No *Komos* is sanctioned by the Bible.
2. A modern ball is a *Komos*.
3. Therefore no modern ball is sanctioned by the Bible.

For more than a hundred years dance and revel conveyed the same idea. What boy has not declaimed "There was the sound of revelry by night and Belgiums Capital had gathered there her beauty and her chivalry. On with the dance," etc.

The Scriptures in using the word dance give no aid and comfort to the modern ball. The dancing that has the approval of God was a religious exercise, expressing joy and praise, usually for some great victory or blessing. The dances mentioned in the Bible, with one exception, were executed by one sex alone. Women danced alone or men alone. The music was sacred and devotional. (Ps. cxiix:3; Jer. xxxi:13; Judges xxi:21,23; 2 Sam. vi:14; Matt. xiv:6; Ex. xv:20; Judges xi:4; Ex. xxxii:19; 1 Sam. xxx:16; Luke xv:25.)

These Scriptures give no aid and comfort to our ball. Three conditions must obtain in our balls.

1. Both sexes must dance in warm embrace.
 2. There must be voluptuous music.
 3. John Barley Corn must be around.
- Such a ball can roll until the dawning. This ball can meet in the palace of the rich, or with the widow, living on the ragged edge of society, or any public hall or in a vacant house, provided the girls can be chaperoned by a married lady, even if she is a dilapidated church member. The sweet girls never stop to ask, Who is to chaperone the kind hearted chaperone herself?

The one exception to the above is in Job xxi:11-16. There is in this dance no intimation that the sexes danced alone. "The wicked sends for their little ones," "And their children dance." "They say to God depart from us; for we desire not a knowledge of thy ways." This moral condition of the wicked dancers is much the same. To this day dancers say to God "We desire not a knowledge of thy ways." We are glad that some dancers when touched by the Spirit are strong enough to surrender to God. This writer has recently witnessed two such examples.

THE BALL.

There is some doubt as to the derivation of this word. It must be derived from *Ballizo*, to throw the leg about; hence the dance.—Liddell and Scott. The ball has long in our cities ceased to be an exercise of lower limbs, mainly.

It now utilizes the arms and hands as well. The waltz has reached the country and as Lord Byron predicted, it has banished all of the old dances. It seizes both sexes in tender years and grows with age. Being a social vice and taking hold of the strongest passion of human nature, no vice is more baleful or likely to be universal. A lady who belongs to another church was eulogizing the dance. I said, Do you waltz? She said, No, I cannot feel that a lady can afford to waltz. I said, Does your daughter waltz? No, was the prompt reply.

In Sherman, Texas, a ball was announced at the residence of a leading citizen. A young man was down as a floor manager. He was a great favorite, on such occasions. One day he found an invitation on the table for his sister, now 16 years old. He called his mother and said, Do you intend for Mary to go? Yes, was the answer. He called his father, the

same answer was returned. He said earnestly, that he would not attend if his sister attended. In his protestations he said, "If a young susceptible girl will waltz all night with a young man, she is in his power." Neither brother nor sister attended that ball.

THE WALTZ.

Was born after the Greek and latin were dead languages. It was born on the Rhine about one hundred years ago, and it has the smell of wine yet, distinctly. Websters' International Dictionary, 1894, says, "Waltz, German, from walzen to roll, revolve, dance. See Welter." Turning to "Welter" we see "To roll over."

Again "(Waltz) To roll as the body of an animal, especially in anything foul." I cannot imagine why this name was given to a dance, unless the frequent falls and tumbles experienced by beginners suggested it. Indeed, the tumbling is not confined to the amateur. The rapid whirling in crowded rooms, and a little wine for the stomach's sake, does sometimes bring everything to a halt. The waltz does not want many spectators. She needs room and fresh air. Lord Byron had watched the waltz in Germany and France, and in warning his own country men, of the dangers of the waltz, used truthful language, which is indecent and cannot be repeated here. I do not think that the waltz has improved in her manners much. The waltz is all the go now. The Lord said of Abraham, "I know him, that he will command his children and his household after him." The Lord multiply parents who will command their children.

I. H. CASON.

Carrollton.

Yazoo Association.

This body met with the mission church on Wednesday Sept. 30. Rev. H. C. Rosamond was re-elected moderator; W. W. White was elected clerk; and W. J. Watlington treasurer. The introductory sermon was preached by Elder B. F. Miller. The sermon was heartily received and enjoyed by the brethren. Elders Cason, Rosamond, Ellis, Hindon, Hickman, Hughes, Lusk, McLellan, Miller, Phelps, Tull and Rowe, were in attendance and all rendered efficient service. There may have been others whose names are not recalled.

Visitors present: W. M. Burr and wife, J. R. Hughes, David Burney, and O. M. Lucas. Rosamond makes a fine presiding officer, and the clerk, though young in the cause was very excellent.

There was a degree of earnestness and an intensity of purpose characterizing the entire proceedings.

The reports of committees were discussed in a business like way, while amply time was given to develop all their good points.

The entertainment was superb and with the exception of water, everything abundant. The good people seemed to vie with each other in an effort to serve. Not only did they meet the messengers with conveyance to the church, but throughout the

session and then when over, returned them to the depot.

The next session will be held with the Carrollton church on Tuesday before 1st Sunday in Oct. 1904. J. F. Tull preaches the sermon.

The tramp did his best for THE BAPTIST, but strange that all Baptist do not take the State paper. But enough,

O. M. LUCAS.

Last Meeting.

We have just closed our last meeting of days for this year, held at Union Church, Hancock county, one the oldest in Mississippi; with the greatest success I ever witnessed in the length of time held. We held seven days, and it was a revival and ingathering from the beginning. Brethren N. Breland and J. P. Culpepper assisted in the work; Bro. Culpepper having the day services, and Bro. Breland the night services.

We began with about 212 members, and closed with an additional number of 59. Forty-five for baptism. O! it was glorious to be there. Bro. B. being at his mother Church, worked with great love and interest, and had the pleasure of seeing some of his own come to Christ and His church. Bro. C. was full of the Spirit and gave to us the best in store. It was good to feast upon.

The financial report of the church will be more than double any one year of its history, and they are ready now to do things.

The writer is happy over the success of the meetings of the seasons. We have baptized this year 113 and have 4 awaiting baptism. We have in the field, two boys that have decided to preach the gospel, and others considering the "great" question. "The Lord be praised for his goodness and mercies."

Respectfully,

A. J. ROGERS.

Hattiesburg, Miss.

Duck Hill.

You will be glad to know that we had a glorious meeting at Duck Hill, I assisted Pastor Cason here about 8 days and we are profoundly grateful for the abundant blessing of God, upon the labors of his people. The Baptist cause is represented here by some good women, e. g., Binford, Wilkins, Fox, Branch, Powel, Moore, Rose, Mitchell, Tacket, etc.

Duck Hill Baptist Church boasts of one of the liveliest Sunday-schools in the State, with Lloyd T. Binford as Superintendent. Our good Brother promised to take THE BAPTIST.

C. T. KINCANON.

Some Interesting Facts.

SHOWING THE RELATION OF THE Y. & M. V. R. R. TO THE STATE OF MISSISSIPPI.

The Annual Report of President Stuyvesant Fish to the Board of Directors of The Yazoo & Mississippi Valley R. R. Co. of September 16, 1903, shows the total mileage of that railroad now to be 1,162.34

miles, or 66.72 miles more than last year, the increased length representing the branch from Lake Cormorant to Tutwiler, put into service this year. Lines are also being constructed from Belzona to Yazoo City, from Mattson to Convict Camp, and from Yarbrough to Swan Lake.

The report shows that since June 30, 1900, the Company has issued bonds to the amount of \$4,833,814.01, and spent that sum in the improvement and extension of the railroad, and that within the same time the Company has paid out of its earnings for back taxes in Mississippi the sum of \$1,583,116.34. This payment was the result of the litigation as to whether or not the exemptions from taxes granted to the original companies consolidating into the present Y. & M. V. R. R. Co. were lost by the consolidation. This back tax money has enabled the State of Mississippi to build its new Capitol without issuing bonds.

The current taxes of the Company paid the State, counties and towns, without reference to back taxes, have increased 70.28 per cent since June 30, 1900, or from \$177,917.26 to \$302,952.66. Since that date the Railroad Company has reduced its average passenger fares from 2.54 cents per mile in 1900 to 2.45 cents per mile in 1903, and its average freight charges for freights carried per ton one mile from 9.35 mills to 8.73 mills. The service rendered passengers and shippers has increased during this period more than one-half (55.53 per cent), while its earnings have been \$248,250.56, or 13.03 per cent, less than they were three years ago. The losses due to high water, increased cost of material and fuel, increased wages, increased taxes, and increased service to the public, together with maintenance of way and equipment, made the earnings last year only \$1,656,925.49, which is less than in any of the three years preceding. All of the earnings, after paying fixed charges and taxes, went to pay the interest on the bonds, and nothing was received by the stockholders.

Union.

This church is in Hancock county, eight miles west of Lacy. The meeting began Saturday before the fourth Sunday in September and closed on the following Friday. We had a Holy Ghost revival. The Lord was with us in great saving power. We had 59 additions, 45 for baptism, and more to follow. Bro. A. J. Rogers is pastor. He has done a good work here and is greatly loved by the people. Bros. Breland, Varnado, Spears, Bounds, Dossett and Smith helped much by their presence and prayers. It was a gracious meeting. The church took on new life. God be praised for the power of His Gospel.

Fraternally,
JNO. P. CULPEPPER.

Lumberton, Miss.

That is right; go to see your pastor occasionally and talk to him about the work. It will make him think more of you, and cheer him on in his work. Try it anyhow.

SUNDAY SCHOOL LESSON.

W. L. AS. ROBINSON.

Ps. lxxviii. 1-17.—October. 18.

David's Confession.

Golden Text.—*Create in me a clean heart, O God.* Ps. 51:10.

1. *Have mercy upon me, O God. These are the words of a true penitent. He pleads for himself. According to thy loving kindness, according to the multitude of thy tender mercies blot out my transgressions.* We can value God's loving kindness to estimate the multitude of his tender mercies. David wants forgiveness according to the measure of these.

2. *Wash me thoroughly from mine iniquity.* Give perfect cleansing, multiply washing from mine iniquity. *Cleanse me from my sin.* Sin is viewed as wrong living; take it all away.

3. *For my knowledge my transgression.* He makes full confession of all his wrongs. *And my sin is ever before me.* His conscience was fully aroused. Thank God for an aroused conscience.

4. *Against thee, thee only have I sinned, and done this ill in thy sight.* God is the only law-giver, and hence any sin against man was only secondary. *That thou mightest be justified when thou speakest and clear thee when thou judgest.* David here vindicates God's judgment and condemnatory sentence.

5. *Behold I am shapen in iniquity and in sin did my mother conceive me.* Here David calls attention to human depravity. No one can of his own volition extricate himself from his proneness to sin, hence his inability to save himself is called "total depravity."

6. *Behold, thou desirest truth.* Sincerity, earnest seeking of the right. *In the inward part.* In the heart, the source of all actions. *And in the hidden part thou shalt make me to know wisdom.* The proper conception of the right, especially concerning spiritual things. This wisdom is worth all other.

7. *Purge me with hyssop, and I shall be clean.* Hyssop was a bushy plant used by the priests to sprinkle those they desired to ceremonially cleanse. *Wash me and I shall be whiter than snow.* David recognized God as the only one who could really cleanse.

8. *Make me hear joy and gladness.* Full forgiveness always produces joy for all time, and its remembrance calls for gladness. *That the bones which thou hast broken may rejoice.* This is a strong figure of penitence. The bones are the strong parts. David is spiritually and mentally depressed because of his sin—he is crushed.

9. *Hide thy face from my sins, and blot out all my iniquities.* David wants his sins blotted out from his back. (See Isa. 38:17).

10. *Create in me a clean heart, O God; and renew a right spirit within me.* David wants a new heart that he may live a new life.

11. *Cast me not away from thy presence.* David pleads that he may not be treated as something worthless. *And take*

not thy Holy Spirit from me. Where the Holy Spirit is there is life, where He is not there is death eternal.

12. *Restore unto me the joy of thy salvation.* He prays for the joy of salvation, not salvation. Salvation must precede its joy. The two things are entirely different. *And uphold me with thy free Spirit.* Uphold him cheerfully and willingly.

13. *Then will I teach transgressors thy ways.* When this prayer was fully answered he would know God's ways and could trace them to others. *And sinners shall be converted unto thee.* Here is sublime faith. Each Christian should have it.

14. *Deliver me from blood-guiltiness, O God, thou God of my salvation.* David here admits murdering Uriah and prays for God to forgive and save him. *And my tongue shall sing aloud of thy righteousness.*

15. *O Lord, open thou my lips.* Unforgiven sin seals the lips against praise. *And my mouth shall show forth thy praise.* In conversation, in songs and in prayers.

16. *For thou desirest not sacrifice; else would I give it; thou delightest not in burnt offerings.* David is willing to give anything God wants; so is each truly penitent sinner. Nothing is too good for God.

17. *The sacrifices of God.* The ones he most delights to have offered. *A broken spirit.* One that is utterly devoid of selfishness and totally submissive to him. *A broken and a contrite heart, O God, thou wilt not despise.* On the contrary he will love, cherish and strengthen it.

Mrs. Hattie Lowry.

It was a sad day in Forest when this excellent lady passed away. For more than two years the evidences of that incurable disease known as consumption had been appearing more and more as it moved ruthlessly on in its ravages to a certain and fatal issue. Her kind and thoughtful husband had resorted to every intelligent expedient known to the profession and science to no perceivable profit, even resorting to the finer and rarer atmosphere and higher altitudes of Southwestern Texas for nearly a whole year. The disease seemed to have struck a fatal attitude from the first and without halt or hindrance she faded away as do the loveliest flowers. A doting husband's considerate care, a loving mother's unrelenting attentions and the best of professional skill were of no avail. She seemed fully to realize it all and in humble submission to the heavenly Father's will she said "take me back to the dear old home and the loving friends I have known so long and there let me die."

No purer spirit ever adorned human clay and no nobler character ever honored human society. As a wife and mother she ranked amongst the rarest and chiefest of earth. As a neighbor and friend none knew her but to love her, and as a Christian her life was of the meek and humble, yet practically useful and helpful pattern that is so much like that of our blessed

Lord "who went about doing good."

This dear good woman was a native of Delhi, Louisiana, where she grew to womanhood in a home presided over by the most intelligent and refined parentage, highly educated in the best of our Southern schools and under the influence of the Christian religion which she professed in early life and beautifully illustrated to the last moment of her days, took on a refinement of life and character that is almost rare even in our best Southern homes.

Her maiden name was Hawley, her father a cultured, Christian gentleman from New England and her mother a lady of rare piety and social and intellectual attainments of the well known and highly honorable family of Kincades who rank among the best citizenship of Scott county and our State.

On March 16, 1892, she was married to Mr. W. Percy Lowry, one of Forest's most promising young men, at which ceremony the present writer officiated and accompanied the happy pair to Forest, their future home, where for more than ten years, barring her recent sickness, her married life has been spent in happy devotion to her husband, her home and her religion. Two children have blessed this union, lovely and promising little boys, William and Charles, who are a heritage to the father, worthy of his best care and attention. May the noble spirit of their loving mother inspire them through life. The vast concourse of people that attended the funeral and followed the remains to the grave attested the high esteem in which she was held by the people of Forest among whom she had so long and honorably resided as a worthy and useful citizen. Her demise occurred on August 27, 1903, and the funeral service was conducted by the same minister who officiated more than ten years before at her marriage and who had spent many happy hours in her hospitable home.

May the Lord's best consolation and blessings attend the bereaved husband, children, mother, brothers, sisters, and many relatives and friends and in his own good time bring them all together again in that blessed heavenly home where there shall be no more parting nor death nor sorrow.

In love, her pastor,

J. A. H.

The First Church of Grenada.

After nine years of study and work in the North, I returned to my home State and began pastoral work with the Grenada church, September second. The brethren had arranged a warm and impressive reception for me, and inducted me into the pastorate on the day of my arrival. The programme was carried out most happily.

I found this people hungry for the Word and tired of change and irregularity. Though they had been without a pastor for more than half a year, they had kept up a good Sunday school and a strong prayer-meeting. They received the gospel gladly from the first, and from the very

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beginning the pastor has received every kindness and Christian courtesy. On my arrival, the Chairman of the Board of Deacons met me at the train and took me to his home, where for half a month my motherless babe and I received the most loving hospitality. In him we found a brother indeed and in his charming Christian wife the little babe found a mother as devoted and good as ever godly womanhood exhibited. A paid up subscription to THE BAPTIST had even been provided for me by this brother. Our people had the pastor's home repainted, papered, and otherwise freshened up, and gave the "parson a pounding," bringing in groceries galore. Then I had a sister and brother-in-law to come to keep house for me. The ladies have called, and all are caring for us most kindly.

Well, as to the work! The attendance is not as good as it should be. The interest that is so marked and so genuine in the "faithful few" is too limited in scope.

In fact there are evidences of some unhappy conditions. But the outlook is hopeful; there is a turning Zionward here and there. This first month gave the church seven accessions and one baptism, the first in a year. The church, during this month, contributed more than twenty dollars to missions and paid the pastor's salary in advance for the month.

I hope that a lot of divine grace and liberal application of wise work will give us the victory. With a neat little force of members so loyal and loving, so active and earnest, God's favor seems to be with us. Pray the Father to make us worthy workers and to give us the victory through Him who gave himself for us.

Yours most truly,

WM. F. ROBERTS.

Call on Association.

This body met with Gaston Springs Church, September the 30th, at 10 a. m., and organized by electing G. W. Riley moderator, R. H. Cruthirds clerk and J. M.

Blue treasurer. At eleven o'clock Rev. G. W. Riley, the appointee, preached a good sermon, after which we all united (unanimously) in devouring a part of those good things those good women had prepared for us. The churches were nearly all represented and reported favorable news as to the spiritual condition of the various churches.

The treasurer's report showed considerable increase in missions. A collection for the Orphanage was taken amounting to \$15, with much enthusiasm. The various reports were discussed with great profit to the entire body. The last day was a day of great rejoicing on account of the presence of the Holy Spirit. We could all exclaim like one of old, "behold how good and how pleasant it is to dwell together in unity." The visiting brethren were Rev. J. J. Gibson and two lay brethren, Smiths, all from the Chickasaw Association, the former rendering real good service in a splendid sermon and speeches. Praise the Lord for his goodness.

A. A. BRUNER.

JESSE R. JONES, M. D.,

JACKSON, MISS.

206 E. Capitol St. Long Distance Telephone No. 346.
CORRESPONDENTS ANSWERED.

Dr. Jones, now in his forty-eighth year of professional life, has made a record for success in curing diseases that probably has never been surpassed. Born and raised in this locality and having practiced in the most sickly places, his professional standing is, to all except new comers, so well known that it would seem unnecessary to refer to it. But some misconceptions as noticed by letters received, etc., justify a written statement.

His practice includes all AILMENTS as well as ALL diseases of BOTH SEXES and ALL AGES. The percentage of cures in every ailment has indeed seemed miraculous. There are reasons for this wonderful record.

1st. He is not hypnotized by a party spirit—his familiarity with the medicines of the different schools, as well as of the different modes of cure without drugs, makes him a good tool in the hands of the Master Builder. 2nd. Nothing is too good for his patients. 3rd. He furnishes the medicines and other requisites. 4th. He demands and expects of his patients that his advice must be taken. 5th. He delights to know he is in God's hands and constantly prays for His help. 6th. He makes no pretensions as a divine healer but insists that his prescriptions must be followed to insure success. 7th. Eradicating the idea that their money has anything to do with the curing he insists that his patients be prompt, true to themselves and not fault-finding or doubting but hopeful and confident.

If you put yourself under Dr. Jones burn all bridges behind you. With him your money don't take the place of a cure. He feels that the cure must be effected and the patient should be determined by the help of God to be cured with DR. JONES as the means. Such determinations bring the good results. To such as can accept his services under such feelings he would say, don't wait to try this, that or the other remedy. Commence at once. Health resorts, mineral waters and surgical operations or any system of healing as a specialty do not yield as good results as his services. In connection with them, or after them they may be all right. These statements are sustained by a most wonderful record.

Without confidence on the part of the patient such as the following may be expected: One paid his fee in advance, took treatments well and medicines tolerably well for ten or fifteen days. The progress towards a cure was deemed remarkable—exciting the congratulations of friends. He became indifferent, treatments neglected, prescriptions laid aside—one even forgotten, a large dose of calomel of his own prescribing, a great deal worse, is too sore and aches too much to be disturbed, goes off to mineral springs to build up.

Treatments require but a few minutes, are the most powerful means known to build one up and, while it is advisable in some instances for the excessively nervous to take chloroform or ether for the first one, it is not necessary. They can take this if they wish in the Sanatorium and return home at once. The patient is not confined to bed and loses no time from business. The cart in the above instance was put before the horse. But mistakes are not always irremediable, and if the mineral water and change of surroundings do as we hope and he returns with the right determination all may be well.

Per contra to the above there are constantly those getting through with regular attentions and are happy with the results. For these to go to health or pleasure resorts, though not essential, the greatest benefits will be derived and their pleasures untrammelled.

The fees are as low as they can be made consistent with the kind of services rendered, and being paid in advance are never again in the way. The fee is required in advance as much for the benefit of the patient as for Dr. Jones.

But it is a cause for wonder that so many are willing to trust Dr. Jones at all, when one reflects that there is scarcely an individual who has not a father, son, brother, or other near relative that has been through the best of training and graduated with high honors as a physician and who is full of partisan zeal, may be—and family ties are most binding.

Dr. Jones displays such zeal and anxiety for the welfare of his patients, and withal, such a happy disposition in their presence that confidence is at once inspired and doubt vanishes. This places them at once on the road to recovery. If the patient is going to let any one prevent or destroy this confidence his absence is worth

more to Dr. Jones than his presence and money. He prays that the Lord will cause none to engage his services who will not be benefited thereby.

Though in his seventy-first year of age, yet with the vim and dash, and confidence in his own ability that has been characteristic of him since childhood, he gets a plenty to do and is well paid for it in money by his patrons and, while doing it, in love and thankfulness to God that his usefulness is maintained even past his three score and ten.

A previous advertisement contains these words: "He commenced the practice of medicine at Palestine, winding up the first thirteen years' practice at Utica in 1868, doing probably as large a practice as was ever done by one man in that length of time and his loss in deaths did not exceed a patient a year. The last year he averaged twenty-eight miles a day between June 1st and Christmas, visited but two patients over three times (one of these four and the other five) and lost but one patient. Visits were made on consecutive days and once a day."

The following is really more astounding: He practiced at Crystal Springs ten and Hazlehurst twelve years. During this twenty-two years he passed through the terrible Yellow Fever epidemic of 1878, the equally to be lamented Diphtheria, Dysentery and Pneumonia epidemics of 1876-1885, in all of which it was not uncommon for two to four and in Yellow Fever six or more to die in the same house within a few hours of each other. His losses not exceeding a patient a year. His practice two of these years exceeded \$7,000.00 each.

Arriving in Jackson, where he is in his thirtieth year (forty-seventh year of practice), he continues to have the same wonderful successes in the "Art of Healing." During the comparatively recent epidemics of Yellow Fever, the first year of which he probably treated a third more than all without the loss of a patient, and during the second, if we except an old man, a doubtful case, he did not lose a patient, and probably treated a third more than any one.

As a specialist in Chronic Diseases his successes are pronounced equally gratifying, and taking into consideration the fact that he cannot emphasize the importance of a Non-Partisan Practice, as it should be done without it, he makes no excuse for bringing himself thus prominently before the public, and, emphatically saying to the afflicted, you are making a grave mistake, no matter what the complaint, to go for a change of climate or elsewhere without having previous treatment from Dr. Jones. His practice is peculiar to himself.

No one is qualified as a specialist until he has been a General Practitioner for a number of years. Without the experience thus acquired the causes of chronic difficulties and the important part these have in preventing innervation and nutritive cannot be rightly appreciated. And no one but a Non-Partisan can see the ruts in which the different schools and specialists travel. Dr. Jones is an all-around specialist—when he treats a patient he treats every wrong. In no other way can permanent cures be made.

Dr. Jones has felt it his duty to study his profession as

THE ART OF HEALING

rather than confine himself to any single school of medicine, and in doing this has obtained quite a number of diplomas and certificates of efficiency containing the signatures of men of eminence in all the schools.

Graduate American Medical College 1856.
Graduate Eclectic Medical Institute, Cincinnati, O., 1875.
Graduate National School of Osteopathy 1900.
Graduate Chicago School of Psychology 1899.
Ex-President Board of Health and Howard Association, Crystal Springs.
Member Southern Homoeopathic Medical Association.
Member American Association of Oriental Surgeons.
Member Alumni Association of Eclectic Medical Institute.
Member Advisory Council of the World's Congress Auxiliary of the World's Columbian Exposition on a Congress of Eclectic Physicians and Surgeons, Chicago, 1893.

TERMS.—Dr. Jones guarantees satisfaction. He makes but one charge in a case and that is for the first prescription. All other services are gratuitous and are continued until both patient and he are satisfied. This plan was adopted for the mutual benefit of patient and physician. It secures the patient, as there is then no concern on his part about the bill and Dr. Jones has the means in hand with which to treat him. The only one or two instances of dissatisfaction that have occurred within the last thirteen years when this rule was rigidly adhered to, was the fault of the patient. References given if requested.

Meeting of Associations.

Yalobusha—Canaan, two miles west of Hardy Station, Thursday, October 8, 1903.
 Mississippi—Lumberton, Sunday, Friday, October 10, 1903.
 Central—Union, at the Y. M. C. A. R. R., Friday, October 10, 1903.
 Louisville—Louisville, Sunday, October 10, 1903.
 Bethlehem—Lumberton, seven miles east of Meridian, Sunday, October 10, 1903.
 Salem—Mt. Nebo, Jasper County, Saturday, October 10, 1903.
 Pearl River—Lumberton, nine miles east of Collins, G. S. R. R., October 10, 1903.
 Magee's Creek—Union, three miles north of Tylertown, Saturday, October 10, 1903.
 New Liberty—Zion Church, twelve miles south of Raleigh, Sunday, October 13, 1903.
 Aberdeen—Lumberton, Chickasaw County, Tuesday, October 13, 1903.
 Cold Water—Gallia, Church, K. C. M. & B. R. R., Wednesday, October 14, 1903.
 Sipesy—Shiloh Church, four miles northeast of Splunge, Monroe County, Thursday, October 15, 1903.
 Joscusko—Union, three miles east of West Station, Friday, October 16, 1903.
 Lauderdale—Oak Grove Church, two miles east of Meridian, October 16, 1903.
 Choctaw—Anselm Church, Kemper County, Saturday, October 17, 1903.
 Hopewell—Ridge Church, Saturday, October 17, 1903.
 Leaf River—Cedar Grove, Greene County, Saturday, October 17, 1903.
 Tombigbee—Fairview Church, ten miles northeast of Patton, Sunday, October 17, 1903.
 Trinity—Cumbland, seven miles northwest of Mableton, Wednesday, October 21, 1903.
 Lincoln County—Union, three miles east of Brookhaven, Friday, October 23, 1903.
 Harmony—Grove Hope, one county, twenty miles north of Meridian, Friday, October 23, 1903.

Beware of Quackery. Catarrh That Cures Men.

as mercury will surely do the sense of smell and completely change the whole system when entered through the mucous surfaces. Such cases should never be used except as prescriptions from reputable physicians, as the damage they will do is ten times as great as you can possibly derive from them. Hall's Catarrh Cure, made by F. J. Cheney & Co., Toledo, contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. It is the genuine. It is taken internally and is made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials from patients by druggists, price 75c. per bottle. Hall's Family Pills are also good.

Spickard's One-Cent Kidney Cure

IS NOW THE ONLY voluntarily furnished by Rev. T. J. Spickard, editor of THE BAPTIST. "It affords me pleasure to certify that the above preparation is an infallible cure for nervous and kidney ailments, especially when caused by a diseased stomach."

10 cts. per package. Call on address DR. S. SPICKARD, 334 West Capitol Street, Jackson, Miss.

A Thing Worth Knowing.

No need of cutting off a woman's breast or a man's cheek or nose in a vain attempt to cure cancer. No use of applying burning plasters to the flesh and torturing those already weak from suffering. Soothing, balmy, aromatic Oils give safe, speedy and certain cure. The most horrible forms of cancer of the face, breast, womb, mouth and stomach; large tumors, ugly ulcers, fistula, catarrh; terrible skin diseases, etc., are all successfully treated by the application of various forms of soothing oils. Send for a book mailed free, giving particulars and prices of Oils. Address Dr. W. O. Byle, Kansas City, Mo. (Cut this out and send to some suffering one.)

Rolling.

The snowball at the mountain's top may be but a handful; but on reaching the base, it will be many feet through.

This is life's law—small at first, then larger. The mind, uncultured, is in small compass; cultivated, its sphere is enlarged. Given work, it grows.

Many minds lie dormant for want of work, and many a gem stays hidden because the rubbish is unremoved.

Many persons would shake off the shackles and climb into the light, if properly encouraged; while others care not and are, in their slumbers, content.

There are preachers thus—content to wear a rusty blade and remain in darksome hiding. Every preacher today, may brighten his blade. With a mind to work, he may. If he has not this mind, he has misread his call. Like Simon, he "hath no part nor lot in this matter." Any God-called preacher can brighten his instrument. God wants the best in us, and the question is: Will we give it Him?

Brother, if we are bettered with our nose on the grindstone for a space, let's put it there.

The stone has begun, turning here for another eight months—and such a beginning! Dr. Dargan's address on first night was great: "Preaching a Factor in Civilization." It should be put in tract form and scattered the world around. He began with the apostles and ended with the world today.

The Seminary's work is on us and we are a bee hive. Near two hundred students, and others will come.

J. E. PHILLIPS.

Oct. 3, 1903.

TEACHERS WANTED.

We need at once a few more Teachers for Fall schools. Good positions are being filled daily by us. We are receiving more calls this year than ever before. Schools and colleges supplied with Teachers free of cost. Enclose stamp for reply.

AMERICAN TEACHERS' ASSOCIATION, J. L. GRAHAM, L.L.D., Manager, 152-154 Randolph Bldg., Memphis, Tenn.

Gulf & Ship Island Railroad Company.

THE ONLY DIRECT LINE

—TO—

GULFPORT, MISS.

The Newest and Best Port on the Gulf Coast

Through Buffet Sleeping Car Service Just Inaugurated Between

MEMPHIS, TENN., and GULFPORT, MISS.

VIA

Illinois Central Railroad, Jackson, and Gulf and Ship Island Railroad.

SCHEDULE.

No. 5. No. 3. No. 1.

Leave Jackson: 3:00 p. m. 4:30 a. m. 5:00 a. m.

Leave Hattiesburg: 6:50 p. m. 8:15 a. m. 7:42 a. m.

Arrive at Gulfport: 10:00 p. m. 11:15 a. m. 9:50 a. m.

No. 2. No. 4. No. 6.

Arrive at Jackson: 11:55 p. m. 2:15 p. m. 10:00 p. m.

Leave Hattiesburg: 9:12 p. m. 10:20 a. m. 7:25 p. m.

Leave Gulfport: 7:00 p. m. 6:55 a. m. 4:00 p. m.

Gulfport and the water of the Gulf but twelve hours from Memphis.

Close connections with Illinois Central at Memphis to all points East, North-west and Southwest.

Gulf & Ship Island trains are arranged to make close connections with the L. & N. R. R. at Gulfport, Miss., N. O. & N. E. at Hattiesburg, Laurel and Lumberton, and A. & V., V. S. & P. and the I. C. at Jackson.

S. D. BOYLSTON,

General Passenger Agent,

Gulfport, Miss.

Go to your Druggist and get a bottle of

Parker's

Kidney

Cure.

It will build you up; increase your strength and vitality. It cures kidney trouble, bladder trouble, backache, headache and all liver derangements.

For sale by all druggists, or from the Southern Depot, Parker's Kidney Cure Port Gibson, Miss.

THE NEW YORK

Handkerchief Store

J. SANDER, 335 BROADWAY

NEW YORK CITY

DEPARTMENT 2

The Only Exclusive Handkerchief Store in the United States

Will mail Catalogue on Application, or

A Postal brings Catalogue, also

One Fine Plain Hemstitched Ladies' Handkerchief free as an introduction

Special all linen offer:

For Ladies—3 with your initial

worked in.

For Men—5 all linen hemstitched

50c

Wrench and 3 plain hemstitched—4 for 50c

For Men—5 all linen hemstitched

50c

Wrench and 3 plain hemstitched—4 for 50c

For Men—5 all linen hemstitched

50c

Wrench and 3 plain hemstitched—4 for 50c

For Men—5 all linen hemstitched

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Wrench and 3 plain hemstitched—4 for 50c

For Men—5 all linen hemstitched

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50c

Wrench and 3 plain hemstitched—4 for 50c

For Men—5 all linen hemstitched

50c

Wrench and 3 plain hemstitched—4 for 50c

For Men—5 all linen hemstitched

50c

THE NEW ROAD.

THE MOBILE, JACKSON

AND KANSAS CITY,

The New Way,

has newly appointed and up-to-date equipment, which make travel a pleasure to its patrons. It is the shortest route between Mobile and Hattiesburg, and is a new link which establishes the shortest route to Jackson, Vicksburg, Shreveport and the West and Northwest, as well as establishing a most desirable route to Memphis, Chicago, and all points North in connection with the Illinois Central from Jackson. For further information call on or address any ticket agent, or

L. B. SULLIVAN,

General Passenger Agent, Mobile.

Compon Tickets on sale to all points.

SOUTH LAND BELLE SHOES

CRADDOCK-TERRY CO.

THE COUNTRY IS RINGING WITH THE PRAISES OF THE

"Southland Belle" Shoes

FAMOUS BECAUSE MERITORIOUS.

THE BEST IN AMERICA FOR \$1.50

TAKE NO SUBSTITUTE.

IF YOUR DEALER DOES NOT CARRY THEM, A POSTAL CARD TO US WILL TELL YOU WHERE YOU CAN GET THEM.

CRADDOCK-TERRY CO.

LEADING SHOE MANUFACTURERS

OF THE SOUTH.

LYNCHBURG, VA.

LOW RATES

VIA

FRISCO

SYSTEM

TO

Eureka Springs

ROUND TRIP \$7.00

ROUND TRIP

Kansas City

ROUND TRIP \$9.00

ROUND TRIP

DENVER, COLORADO SPRINGS

ROUND TRIP \$20.00

ROUND TRIP

THROUGH SLEEPERS.

Tickets on sale August 15th

Write for full information.

J. N. CARNAZAR,

Gen. Ag't, Memphis, Tenn.

The Macon and Andrews Colleges. In the Crusade In This Country

NEW ATALOG NOW READY

The South's Greatest Schools of Business

J. Ferguson, Prin. Meridian, Miss.

Can't Supply Demand. Enroll now.

The home of correct methods. Penmanship taught by the best penmen in the South. Teachers are graduates of the leading Colleges and Institutions of America, and have had long experience in their respective specialties. The principal at Meridian, Miss., has had experience in one of the largest mercantile houses in the State, taught several years in literary schools, and principal for several years of one of the leading business colleges in the South. Students are prepared for the best positions, and graduates are holding highest positions of trust and honor everywhere. Hundreds of them are making more money monthly than their courses cost them. The demand for bookkeepers, stenographers, and general office help, is greater than it has ever been at any age. Write today for new catalogue and general information. Address, J. J. FERGUSON, Prin., Meridian, Miss.

PIANOS, ORGANS AND SEWING MACHINES ON FREE TRIAL!!!

ELEGANT CENTURY UPRIGHT PIANO, \$125. Warranted 25 years; sent on free trial. ELEGANT PARLOR ORGANS, \$25 UP. Warranted 25 years; sent on free trial. ELEGANT CENTURY SEWING MACHINES, BALL-BEARING, \$13. Warranted 25 years; sent on free trial. CASH OR EASY MONTHLY PAYMENTS.

FREE! We trust honest people located in all parts of the world. Direct from factory to homes at factory prices. FREE! WRITE FOR FREE CATALOGUE. CENTURY MFG CO. DEPT 1066, East St. Louis, Ill.

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GUARANTEED WEATHER PROOF If Not For Sale In Your City, Write The Manufacturers PARIAN PAINT CO. ATLANTA, GEORGIA

Union Pacific R. R. Co.

—AND—

Southern Pacific Co.

CHEAP COLONIST RATES

—TO—

California and the Northwest

From September 15th to November 30th, 1903.

Ask for particulars.

J. F. VAN RENSSLAER,

General Agent.

13 Peachtree St., Atlanta, Ga.

R. O. BEAN, T. P. A.

G. W. ELY, T. P. A.

GOOD COAL

For Domestic or Factory use. A single car load at Wholesale Prices. Write us.

Muscogee Coal Co., Birmingham, Ala.

BUY THE NEW HOME

SEWING MACHINE

Do not be deceived by those who advertise a \$60.00 Sewing Machine for \$20.00. This kind of a machine can be bought from us or any of our dealers from \$15.00 to \$18.00.

WE MAKE A VARIETY.

THE NEW HOME IS THE BEST.

The Feed determines the strength or weakness of Sewing Machines. The Double Feed combined with other strong points makes the New Home the best Sewing Machine to buy.

Write for CIRCULARS showing the different styles of Sewing Machines we manufacture and prices before purchasing

THE NEW HOME SEWING MACHINE CO.

ORANGE, MASS.

28 Union Sq. N. Y., Chicago, Ill., Atlanta, Ga., St. Louis, Mo., Dallas, Tex., San Francisco, Cal.

FOR SALE BY

THE SMITH CO.



for the cause of religion, education, and in fact everything which is calculated to create and maintain the higher civilization, there has always been one main factor which we doubt not has contributed a very large share to the ends sought, and that is music. All the religious societies which are based on the Bible and have reason and common sense for their foundation, have incorporated, to a very large extent, in their form of services this elevating and ennobling influence. Every educational institution of any magnitude whatever, finds it one of its very best adjuncts. It is a foregone conclusion, then, that music is a great necessity in any civilization. Then we maintain that the home, the very corner-stone of all civilization, is indeed very incomplete without this binding and elevating influence within its holy precincts, and we know too well that the lack of it is very often the cause of the scattering of the family circle, and frequently the down-fall of some loved one, for the wicked and savage element have long recognized its power to attract, and sad to say, never fail to employ its influence to get the unwary within their power. Great is the pity that every home in our broad land does not use it to the same purpose.

John W. Patton, of this city, makes it possible for every home, be it ever so humble, within his territory at least, to have a musical instrument, as he sells pianos and organs on easy payments, to suit the circumstances of the purchaser. He sells all the leading makes of pianos and organs and will be pleased to mail out catalogues with terms and prices upon application. Write him.

JOHN W. PATTON, Successor to Patton & White, Jackson, Mississippi.

Mississippi College

Has crowned the successful endowment movement of last session with an attendance of

300 STUDENTS THIS SESSION.

In the past she has educated Governors, Congressmen, Senators, Judges, College Presidents, and hundreds of men in almost all other noble callings.

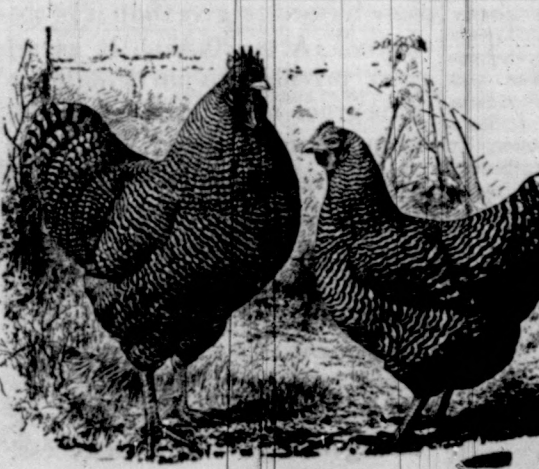
350

is the number of students wanted next session. This is the old reliable, founded in 1826.

Send for Catalogue.

W. T. LOWREY, D. D., President.

CLINTON, HINDS COUNTY, MISSISSIPPI.



BARRED P. ROCKS

Bred for Health, Vigor and Egg Production as well as to the Standard. An extra good lot of hens mated to fine males; the best I have ever bred.

Eggs \$1.50 per 15. I SATISFY MY CUSTOMERS.

W. R. TATE,

Joodman, Miss.

WOMAN'S WORK.

Mrs. M. T. Johnson, Editor.
P. O. Clinton, Miss.

[Direct communications for this department to Clinton, Miss.]

Woman's Centre Committee:

Mrs. E. J. Hack, President,
Meridian; Mrs. R. Woods,
Secretary, Meridian.

Program.

October, 1903.

Programs are suggested. It is intended that those in charge shall make necessary additions and changes.

Subject: Frontier Missions.

"Plan, Play, Preach."

1. Prayer Hymn: "Behaviour, Thy dying love," etc.

2. Bible Light on Song: Prov. 3:9; 10; Mal. 4:10; Hag. 2:8; Matt. 6:19-21; Luke 13:38; 2 Cor. 8:7-12; 1 Tim. 6:17, 18.

3. Sentence Prayers: Confession and Consecration.

4. Suggestion for Paper on "Motives for Frontier Missions."

Piet. Obedience to Christ's Command.

Patriotism—Seeking for Our Country's highest good.

Preservation—Suppressing Liquor Traffic, Sabbath Desecration, etc.

Protection—For our wandering ones against worldliness, immorality, false doctrines, etc.

5. Two Talks: Suggested by Card in Monthly Literature.

6. Open Parliament: How shall the Society gather a steady increasing income for Mission Work?

7. Two Suggestions in Answer: (1) Adopt the Home Department. (2) Have a family rate box in which to collect stray pennies. Place these on the breakfast table on Sunday, birthdays and holidays.

8. Business: Collection, etc.

9. Lesson: "As I have yet making Many Rich."

10. Closing Hymn: Consecration. (To be selected.)

Woman's Meeting at the Bogue Chitto Association.

The woman's meeting at the Bogue Chitto Association was conducted by the vice-president Monday, September 28. The

meeting was the first woman's meeting ever held at the Association, but was quite a success in every particular. One large society was organized and one small one.

Many thanks to Bros. J. B. Quin, Pugh and others for their untiring efforts to make the way clear for a woman's meeting at the Association. Oh, that some one could make those pastors and brethren understand what it is to have a live missionary society in their churches! Brethren, it is the very pulse of your church. Try one and see.

Yours in the work,
(Mrs.) L. M. GUESS,
Vice-President of the Woman's Work, Bogue Chitto Association.

Woman's Meeting at Columbus Association.

DEAR MRS. JOHNSON:

On Friday morning, September 11, in company with Bro. A. J. Miller and Sister Jobe we started for Bethel Church, where the Columbus Association was to meet. At West Point we had to lay over two or three hours, but the time passed very quickly in pleasant and profitable conversation. We reached Strong about eight, and enjoyed our ride to the church. We had made a program for our ladies' meeting, and imagine our feelings at not finding one there. How could we have a meeting without the faithful ones? They had not forgotten us, but sent loving words of greeting. God was in the midst of His people. So we made our announcement for 2 p. m. in the grove. The faithful pastor had chairs and table ready. The meeting was

called by singing "I Love to Tell the Story," and sung with enthusiasm. Bro. Thompson read and commented on the 46th Psalm, which did us good. He dwelt on God in the midst of His work. His work would be done, whether we took part or not.

How gladly we all sang, "There's a part in that chorus for you and me." After this came greeting and report of vice-president, showing much good work done by societies, spirituality and benevolence on the increase, contributions nearly doubling last year. Then came report of churches. Mrs. Annie Brooks made a talk for S. E. Columbus Society. Mrs. Ellis represented Mt. Zion and spoke of their faithful secretary.

A good report for Brooksville Society was made by Mrs. Deupree. Mrs. Jobe's talk of the Armstrong Society of Columbus was much enjoyed. A splendid greeting was read by Mrs. Heaton from West Point. Mrs. Glenn, president of Starkville Society, sent us a greeting in verse, which was beautifully read by Mrs. Deupree, and enjoyed very much by the ladies.

Mrs. Cooper was with us and told of Pleasant Hill Society,

which, amidst many changes, is still doing faithful work for the Master. There were other good societies in the Association and Mrs. Ellis told of them. Macon, Shuqualak, Scooba, Deerbrook. We were glad to see Mrs. Crigler, Mrs. Ritch, and others who read for us good papers.

The list completed, call for new business was made. A vote of thanks was extended our brethren for their interest in our work, and for their contribution to defray expenses. The sincere thanks of the meeting was tendered the community for their kindness to the ladies. Mrs. Ellis was unanimously elected for vice-president for the ensuing year. In accepting the work, she thanked the ladies, deeming it an honor to work with so noble a set of women. She craved their prayers and co-operation. There is much to be done. Our motto is "A society in every church." To this end let us both labour and pray.

We came away feeling it was good to be there. After singing "God be with you until we meet again," and prayer we adjourned to meet in Starkville, September, 1904.

MRS. HELEN ELLIS, Vice-Pres.
Mrs. T. J. WILKINS, JR., Sec.
Oct. 1, 1903.

A Perfect Laxative

is one which is palatable, pleasant to take, and can be relied upon to act gently, but thoroughly, cleansing the entire system of all impurities. Such a remedy is Mozley's Lemon Elixir. It is a pleasant lemon tonic, acceptable to the most delicate stomach, and acts thoroughly upon the bowels, liver and kidneys without the slightest unpleasantness. Sold by all druggists at 50c a bottle. MOZLEY'S LEMON HOT DROPS, without an equal for coughs, colds, sore throat and bronchitis. 25c a bottle.

BLAKESLEE PUMPING OUTFIT.

This outfit can be directly connected to a pump, and will supply sufficient water for general farm and household use.

Why not have a water works plant of your own at a small cost, and this is the most desirable power, for in case of fire or other necessity, it can be started at a moment's notice. You don't have to wait for the wind; it is always ready for work.

The engine can instantly be made available for other power purposes, such as grinding feed, churning, etc., by disconnecting the pump. This outfit is simple, durable, economical, easily operated, and ready for work any minute. No country home is complete without this ideal labor saver. We build a complete line of pumping plants for mines, irrigation, fire protection, railway supply, and install water works plants for city service. Will be pleased to furnish any additional information on request.

WHITE-BLAKESLEE MFG. CO.,
Builders of The Blakeslee Gas and Gasoline Engines and Connected Outfits,
Birmingham, Ala.

CASH OR CREDIT. Catalogue FREE. PRICE \$33.50. It will pay you to send for our Catalogue No. 6, quoting prices on Buggies, Harness, etc. We sell direct from our Factory to Consumers at Factory Prices. This guaranteed Buggy only \$33.50; Cash or Easy Monthly Payments. We trust honest people located in all parts of the world.

Write for Free Catalogue. MENTION THIS PAPER. DEPT 1066, East St. Louis, Ill.

called by singing "I Love to Tell the Story," and sung with enthusiasm. Bro. Thompson read and commented on the 46th Psalm, which did us good. He dwelt on God in the midst of His work. His work would be done, whether we took part or not.

How gladly we all sang, "There's a part in that chorus for you and me." After this came greeting and report of vice-president, showing much good work done by societies, spirituality and benevolence on the increase, contributions nearly doubling last year. Then came report of churches. Mrs. Annie Brooks made a talk for S. E. Columbus Society. Mrs. Ellis represented Mt. Zion and spoke of their faithful secretary.

A good report for Brooksville Society was made by Mrs. Deupree. Mrs. Jobe's talk of the Armstrong Society of Columbus was much enjoyed. A splendid greeting was read by Mrs. Heaton from West Point. Mrs. Glenn, president of Starkville Society, sent us a greeting in verse, which was beautifully read by Mrs. Deupree, and enjoyed very much by the ladies.

Mrs. Cooper was with us and told of Pleasant Hill Society,

which, amidst many changes, is still doing faithful work for the Master. There were other good societies in the Association and Mrs. Ellis told of them. Macon, Shuqualak, Scooba, Deerbrook. We were glad to see Mrs. Crigler, Mrs. Ritch, and others who read for us good papers.

The list completed, call for new business was made. A vote of thanks was extended our brethren for their interest in our work, and for their contribution to defray expenses. The sincere thanks of the meeting was tendered the community for their kindness to the ladies. Mrs. Ellis was unanimously elected for vice-president for the ensuing year. In accepting the work, she thanked the ladies, deeming it an honor to work with so noble a set of women. She craved their prayers and co-operation. There is much to be done. Our motto is "A society in every church." To this end let us both labour and pray.

We came away feeling it was good to be there. After singing "God be with you until we meet again," and prayer we adjourned to meet in Starkville, September, 1904.

MRS. HELEN ELLIS, Vice-Pres.
Mrs. T. J. WILKINS, JR., Sec.
Oct. 1, 1903.

A Perfect Laxative

is one which is palatable, pleasant to take, and can be relied upon to act gently, but thoroughly, cleansing the entire system of all impurities. Such a remedy is Mozley's Lemon Elixir. It is a pleasant lemon tonic, acceptable to the most delicate stomach, and acts thoroughly upon the bowels, liver and kidneys without the slightest unpleasantness. Sold by all druggists at 50c a bottle. MOZLEY'S LEMON HOT DROPS, without an equal for coughs, colds, sore throat and bronchitis. 25c a bottle.

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This outfit can be directly connected to a pump, and will supply sufficient water for general farm and household use.

Why not have a water works plant of your own at a small cost, and this is the most desirable power, for in case of fire or other necessity, it can be started at a moment's notice. You don't have to wait for the wind; it is always ready for work.

The engine can instantly be made available for other power purposes, such as grinding feed, churning, etc., by disconnecting the pump. This outfit is simple, durable, economical, easily operated, and ready for work any minute. No country home is complete without this ideal labor saver. We build a complete line of pumping plants for mines, irrigation, fire protection, railway supply, and install water works plants for city service. Will be pleased to furnish any additional information on request.

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Words For Working-Women And Men.

Once there was a woman who loved a man, and he died, and she sought some way to reach him where he was and could not. And one came to her and said: "I have been sent to help thee, for thy crying has been heard. What is thy need?"

And she answered, "That I may find the soul of my husband, who is dead."

And the Shining One said to her, "That may be done only if there is a bond between you that Death could not break."

And she said: "Surely there is a bond! I have lain in his bosom, I have kissed his dear hands over and over for love of him, and my lips still tremble with the passion of his kisses."

But the angel shook his head and said, "There is no bond."

Then she raised her head proudly and said: "Surely there is a bond! I have held his children in my arms; with their innocence have they bound us together. By the sorrow in which I bore them there is an enduring bond."

But the angel said very sadly, "Even this will not suffice."

Then the woman paled, but she said, "My spirit and that of my husband were one; in naught were we separate. Each answered each without speech. We were one. Does not that bond hold?"

But the angel answered very low: "It does not hold. In the domain of Death, all these bonds of which thou speakest crumble to nothing—the very shape of them has departed, so that they are as if they never were. Think yet once more before I leave thee if there is one thread to bind thee to him whom thou lovest, for, if not, he has passed from thee forever."

And the woman was silent, but she cried to herself desperately, "He shall not go from me!" And the angel withdrew a little way. And the woman thought and thought, with deep inward communing, and after a space she raised her pale, drawn face and gazed with timid eyes at the pitying angel, and she said, though her voice was as the last whisper of the dying waves upon the shore, "Once—but it was long ago—he and I thought of God together."

And the angel gave a loud cry, and his shining wings smote the earth, and he said, "Thou hast found the bond, thou hast found the bond!"

Read This.

MARTIN, TENN., June 3, 1901.
This is to certify that I have used Hall's Texas Wonder for kidney trouble and have never found anything its equal. Its merits are wonderful. Try it, as I did, and be convinced.

REV. R. C. WHITNELL.

A TEXAS WONDER.

One small bottle of the Texas Wonder, Hall's Great Discovery cures all kinds of kidney and bladder troubles, removes gravel, cures diabetes, seminal emission, weak and lame backs, rheumatism and all irregularities of the kidneys and bladder in both men and women, regulates bladder troubles in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months' treatment, and will cure any case above mentioned. Dr. E. W. Hall, sole manufacturer, P. O. Box 629, St. Louis, Mo. Send for testimonials. Sold by all druggists.

The Reason.

As to why the lady at Monroe, Ga., was dissatisfied with her previous immersion, and wanted to be sprinkled, the following, which came under my notice, may explain: One morning, while on my way from my home to my office, I observed that two colored men were having a heated discussion about some thing. When I got opposite them, I learned what the discussion was about, by one of them exclaiming: "I don't believe in being baptized, I believe in being sprinkled!"

[That's it, exactly it.—Ed.]

Pastor J. L. Low and Laurel Church.

The impression has been made upon the minds of some that Pastor J. L. Low of Laurel church contemplates resigning the pastorate there and accepting a call to another field. Having the facts in hand I take the liberty of saying that such is not the case, but that he is in Laurel to stay. He is beloved of his people and evidence of it is potent. They have recently advanced payment of his salary in full to January 1st, 1904, and have purchased a splendid lot located in the most desirable portion of Laurel and will build a pastor's home upon it at a cost (including lot) of about \$2,000.00. This home is for the comfort of their pastor and family. The work progresses well under the care of Pastor Low, and baptisms are administered frequently. Be it known far and wide that Pastor Low is in Laurel to stay.

O. D. BOWEN,
Ellisville, Miss., Oct. 5th, 1903.

BOOKS! BOOKS!

BIBLES.

Family Bibles,
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All these in all sizes, styles and prices. Kept constantly on hand.

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The American on New Testament,
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All these and any other Commentary desired on quick notice.

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Baptist Hymn and Tune Book,
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All these always in stock in all styles of bindings and prices.

THEOLOGY.

Abstract of Systematic Theology. Boyce.
Manual of Systematic Theology. Hovey.
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The Columbian Encyclopedia in 40 volumes. The best Encyclopedia extant for American use.

The very best and thoroughly up-to-date denominational books and general religious literature. Also many works of the most approved fiction, most of the classics, and a fine line of biographical and historical works.

We have the best selection of juvenile literature that we have seen anywhere.

Three Mississippi Books: Prof. Riley's HISTORY OF MISSISSIPPI; HEALTH, EXPRESSION AND PERSONAL MAGNETISM, by Prof. Booth Lowrey; and the HISTORY OF MISSISSIPPI BAPTISTS (now in the hands of the printer) by Revs. Z. T. Leavell and T. J. Bailey. This book, which cannot fail to be of great interest and value to Mississippi Baptists, will be off the press in a few weeks.

A Word to Our Customers.

We have now been in the book business nearly a year. Our success has been sufficient to encourage us to enlarge this department of our business. We have, therefore, greatly extended the variety and increased our stock until we really have a book store.

It is now our purpose to magnify the book department of our business, making it worthy in every respect of the earnest support of the people of Mississippi, and especially the Baptist people.

Write for our catalogue.

If you do not find listed in our catalogue what you desire, write us. We may have added the book you wish since the publication of our catalogue. And, if we should not have the book you wish, we can get it for you in a few days. It shall be our earnest effort to serve our customers satisfactorily.

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IT IS A WELL KNOWN FACT—A FACT THAT HAS BEEN DEMONSTRATED ON MORE OCCASIONS THAN ONE—THAT WE ARE HEADQUARTERS FOR EVERYTHING PERTAINING TO FINE DRY GOODS—JUST NOW WHEN OUR LINES ARE COMPLETE WE WITE VOY TO EXAMINE THEM.

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All the new ideas in Shirt Waists at from 50c to \$15.

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All the Clothes, Novelties, that really deserve the name—and they came from the tailor shops of the best makers. Style and fit guaranteed. Prices from \$5 to \$27.50.

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You will think you are in an Oriental Country when you enter this department. You will see Carpets, Matting, Rugs, Art Squares, Window Shades, Lace Curtains, Screens, Wall Paper Hangings, Upholstery Materials, Draperies. Our line in this department is the most complete in the State and at prices within the reach of all.

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Where you will find the lowest prices on reliable merchandise—in Sheetings, Domestics, Outings, Percals, Table Linens, Towels, Quilts, Calicoes, etc.

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Our line is thorough in this department, consisting of Union Suits, Undershirts, Drawers, Gowns, Skirts, Chemise, and all the other requirements of a lady.

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Everything in Hose, Hose Supporters, Gloves, Buttons, Combs, Ladies' Fancy Collars, Waist Sets, Purses, Handkerchiefs and a wonderful collection of other novelties.

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Persons.

—Brown Brothers sell Weber Wagons.

—The Hazlehurst meeting resulted in fifty accessions to the church.

—Brown Brothers sell kinds of Harness.

—Rev. W. Y. Quisenberry has been unanimously called to Union, La., and has accepted.

—Brown Brothers sell Columbus Buggies.

—Mississippi College opened this week with 288 students. It must pass 300 before Christmas and on your boys.

—Brown Brothers sell Chattanooga Wagons.

—Rev. W. B. Sansing, associate editor of the Mississippi Baptist, while on his way to the New Liberty association, made us a pleasant call.

—Brown Brothers sell Weber Wagons.

—At the close of the Hazlehurst meeting the church took a collection for Foreign Missions and got \$92.50. That indicates a fine Sunday, the kind so much needed.

—Brown Brothers sell Columbus Buggies.

—The Jackson Second Church contributed over \$1,500 this year, which is about \$15 for each member, and about \$40 for each contributing member. Where is the church that has made a better record?

—Brown Brothers sell kinds of Harness.

Rev. W. Y. Quisenberry, late of Alabama, but now of Ruston, is in a meeting this week with the Jackson 1st Church. The indications are fine for a good meeting. There were six accessions Sunday—and two conversions.

—Brown Brothers sell Chattanooga Wagons.

—At the home of the bride's parents, Liberty, Mississippi, October 7, 1903, Mr. J. D. Lea, and Miss Nellie Harrison were united in marriage, J. B. Quin officiating.

—At the pastor's residence, Columbus, Miss., on Wednesday evening, October 7, 1903, Mr. John T. Sanford and Mrs. Maggie Watson Steele were married, Rev. A. J. Miller, officiating.

—We have received several calls for the pamphlet on "The Situation in Cuba." These are to be had for the asking from the "Home Mission Board," Atlanta, Georgia. Write to them; not to us.

—There are no "resorts" about Clinton where your boy might spend his nights with women and whisky, and be shot to death, even before he had matriculated—it is well enough to think of this before you decide where you are going to send your boys to College.

—In ten special trains, Davie and his gang left Chicago Wednesday morning for a crusade in New York. The train that carries Davie himself and family was the most luxurious that money and the railroads could afford. They take along with them all their cooking, eating and sleeping accommodations. When he has finished New York, he threatens to invade the South, from which may the Lord save us.

—The new Okolona Bishop, Rev. H. Smoot, formerly of the State of Iowa, starts out most favorably in his new field. He comes well recommended from the churches where he has labored. He sends his subscription for THE BAPTIST, which shows that he means to be of us well as with us in Mississippi. In behalf of the entire brotherhood, THE BAP-

tist extends to Brother and Sister Smoot a cordial welcome and trust that their stay will be long and profitable to the cause of Christ.

—Bro. B. E. Hall just been called to the Van Buran Street Church, Louisville, Ky. This church is a branch of the great Broadway church of which Dr. Carter Helm Jones is pastor. The Broadway church is doing a great work in this sin-cursed city for God and humanity. Last year it paid out for benevolence, missions, etc., more than twice as much as for its own expenses. It supplements Bro. Hall's salary to the extent of \$40.00 per month. It also supplements the salaries of several other pastors in the city. The church will allow Bro. Hall to continue his seminary course.

Water Valley.

Last Friday night we closed our revival services. I preached at night for one week before Dr. P. T. Hale, of Owensboro, Ky., came. He preached twice each day in his usual simple, tender style for eleven days. Our people heard him gladly. He preached salvation by grace and other Baptist doctrines with marvelous clearness and power. His sweet spirited manner won the admiration of other denominations.

A total ingathering of twenty-eight new members was one result of the meeting.

W. JAS. ROBINSON.

Our Paper.

"Will you allow me to speak a word about the paper just now? I am very much in love with the paper and find it growing in interest every week. I hear some complaint made about the amount of advertising in the paper and have just counted the columns of same. I should not have noticed it myself but my attention has been called to it. I believe if there could be any way devised to lessen the advertising it would tend to help the paper.

I have suggested to my brethren who are complaining to let's increase its circulation and thus obviate the necessity for so many adds. Will this method do it?

How many subscribers would be necessary to have only a limited amount of advertising? I do want to see the paper do well and am sure I am willing to do what I can to make it better. Will you call attention to the brotherhood and advocate a united effort to increase the circulation?

If possible, let us make the paper without a peer in the South. May the rich blessings of God be on you and the paper.

Fraternally yours,

J. C. FARRAR.

BELLS

Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.